five families of Holaya Vággayás have a round bar of solid iron about four feet long and one-third of an inch thick. One end of the bar is beaten flat till it is about an inch broad and is made very sharp. A member of the officiating family, for the families take the duty in turn, forces the sharp point of the bar into one of his calves and draws the bar through the hole. He next forces into the wound a round wooden peg about nine inches long and three quarters of an inch thick and draws it through to the other side. He binds the wound with a little *bhandár* or turmeric powder, and pierces his left palm near the wrist with an iron needle about a tenth of an inch thick and a foot long. The point of the needle is passed about two inches through the back of the hand. To the upper end of the needle a cross bar is fastened, and in the cross bar five upright bars are set. Each of the uprights is wrapped in a piece of cloth dipped in oil, and lighted, and the Vággaya standing at the entrance of Malhári's temple waves the five lights round the god. When the waving is over he falls before the god, pulls the needle from his left hand, and says that, through the might of Malhári, he feels no pain. These ceremonies are performed three times a year, on the bright tenth of *Ashvin* or October-November, on the dark ninth of the same month or about a fortnight later, and on the February-March or *Mágh* full-moon. On the dark ninth of *Ashvin* or October-November the god is taken to a spot at some distance from the temple, on a brass or wooden horse, with lighted torches, and drums and horns. Thousands follow the god throwing at him plantains, flowers, and dates, and Vággayás surround him barking at the top of their voice. On all the three festivals hundreds of women, especially of the lower classes, go to the temple to fulfil their vows. They bring a *chanchi* or many-roomed wallet with betelnuts, leaves, cloves, cardamoms, lime, and catechu and tell the *pujári* or chief worshipper that they have vowed to offer the bag and its contents to the god and that they wish to fulfill their vow. The ministrant demands from each a fee of 1*s.* (8 *as.*), and, after receiving the fee, takes each of them one after the other into the idol's room and seats her on Malhári's cot. The woman offers the bag and its contents to Malhári, falls before him, and comes out. As this vow is a breach of the Hindu rule that a woman must give betel to no one but her husband strict women think it disgraceful and never make it. Vággayás seldom send their children to school, they take to no new pursuits, and on the whole are a falling class.

Depressed Classes according to the 1881 census included seven castes with a strength of 43,601 or 5·59 per cent of the Hindu population. The details are :

Dhárwár Depressed Classes, 1881.

CLASS.	Males.	Females	Total.	CLASS.	Males.	Females	Total.
Bhangis	43	41	84	Mádigárs or Mángs ...	13480	14132	27,612
Dhors	114	162	276	Mochigárs	113	110	223
Holayás	5561	6138	11,699	Samagárs or Chámbhárs	1279	1266	2545
Kotgárs	589	573	1162	Total ...	21,179	22,422	43,601

Chapter III. Population.

DEPRESSED CLASSES.

Bhangis.

Bhangis, or Scavengers, are returned as numbering about eighty-four and as found in Dhárwár, Bankápur, Hubli, and Gadag. They do not form a separate caste, and are either Musalmáns or low caste Hindus. They are tall swarthy and lean. They dress like Holayás, and, with regard to religion and customs, follow the rules of the caste to which they belong, that is the Hindus follow the practices of low caste Hindus and the Musalmáns of low caste Musalmáns.

Dhors.

Dhors, or Tanners, are returned as numbering about 270, and as found all over the district. They speak impure Kánarese. The names in common use among men are Devápa, Lakshmáppa, and Sidáppa; and among women Basava, Chinava, and Nágava. They have no surnames. Their family god is Sankleshvar whose chief shrine is in the Nizám's country between Sholápur and Kalyán. They have three divisions, Dhors who tan skins and sew leather bags, Hindustáni Dhors who make horses' grain-bags, reins, and all other leather work for horses and bullocks, and Budaligár Dhors who make *budalis* or dubbers that is leather vessels for oil and clarified butter. The members of these subdivisions neither eat together nor intermarry. They are dark strong and muscular and are like the local Holayás or Mhárs. Their expression is unpleasing, the eyes are large, the nose high, the lips thin, and the cheeks gaunt. They live in small tiled or flat-roofed houses with walls of sun-burnt brick and mud. Their houses are very dirty and ill-cared for. Their daily food is Indian millet bread and vegetables, and on holidays they eat sweet cakes, flesh, and rice. The tanning Dhors eat flesh by stealth though they profess not. The harness and leather-jar Dhors eat flesh of all sorts except swine, which they avoid because it is said they were once Musalmáns. They use intoxicating drinks. The men dress in a loin and shouldercloth, a headscarf, and shoes; and the women in a robe and bodice without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women ear finger and nose rings, wristlets, and armlets. Their main calling is tanning leather and making leather bags. They work from morning till evening except two hours at noon for meals and rest, and are helped by their women in their work. A family of five spends about 16*s.* (Rs. 8) a month on food. A house costs about £10 (Rs. 100) to build and their house goods are worth about £1 10*s.* (Rs. 15). A birth costs about 10*s.* (Rs. 5), a marriage about £10 (Rs. 100), a girl's coming of age about 10*s.* (Rs. 5), and a death about £1 (Rs. 10). They are religious, respect Lingáyat priests, and call them to conduct their religious ceremonies. Their family god is Basaveshvar, and they also worship the *ling* but do not wear it like other Lingáyats. They keep the leading Hindu holidays especially *Holi* in April and *Diváli* in October-November. Their birth marriage and death ceremonies differ little from those of other Lingáyats. Girls are married either before or after they come of age. Widow marriage, divorce, and polygamy are practised, and polyandry is unknown. They are not bound together as a body. They do not send their children to school and on the whole are a falling class.

Holayás.

Holaya's, or Mhárs, also called Jambus, numbering about 11,700,

are found all over the district. They have no memory of any former settlement and are probably one of the earliest classes in the district. They say that the first Holaya was named Jambu. At that time men were wretched and unsafe, living on an earth that swayed on the face of the waters. Jambu made its foundations sure by burying his son alive. In reward for this sacrifice the earth was called *Jambudvipa* or Jambu's land. The Holayás hold that they were the first owners of the land and that they were ousted by the higher castes. Holayás generally live in the outskirts of towns and villages. Their home speech is Kánarese. The names in common use among men are Hanma, Ninga, Rudra, and Yella; and among women Basava, Hanmava, Durgava, and Udchava. Their family goddesses are Dayamava, Durgava, Udchava, and Yellava. They have two divisions Holayás and Potrájas. They are strong, dark, and dirty. They live in dirty ill-cared for flat-roofed houses with walls of sun-burnt brick and mud. Their daily food is Indian millet bread, pulse, and chillies. They carry off dead cows, buffaloes, and bullocks from the villagers' cattle shed, eat their flesh, and return the skins to the owners who sell them to Mádigárs. They are excessively fond of liquor. The men wear a loin and shouldercloth, a jacket, and a blanket, and the women a robe and bodice without passing the skirt of the robe back between the feet. The men wear ear and finger rings, and the women finger rings, armlets, bracelets, and toe-rings. Those of their women who are Basavis or Lingáyat temple-women unlike married women wear rings on their great toes. They are hardworking, hospitable and orderly, but so dirty that Holaya is a common Dhárwár term for a sloven. Their main calling is carrying dead animals, making sandals, and labouring, especially at harvest time. A family of five spends about 16*s.* (Rs. 8) a month on food. A house costs about £3 (Rs. 30) to build. A birth costs about 2*s.* (Re. 1), a marriage about £3 (Rs. 30), a girl's coming of age about 4*s.* (Rs. 2), and a death about 10*s.* (Rs. 5). Most of them neither worship Bráhmanic gods nor call Bráhmans to conduct their marriages. They keep the Hindu holidays of *Holíhunvi* and *Ugádi* in March-April, *Nágpanchami* in July-August, *Dasara* in October-November, and *Diváli* in November. They make pilgrimages to the shrine of Yellamma in Belgaum. Their spiritual teacher or *guru* is a man of their own caste named Balbasáppa who lives in Bellári. They are great believers in sorcery, witchcraft, and soothsaying. When a child is born its navel-cord is cut and buried in the front yard of the house. A stone is laid over it and the mother and child are bathed upon the stone. On the fifth day Indian millet is cooked into thick gruel, a small stone is kept in the lying-in room, and round the stone five lumps of Indian millet gruel are set on a piece of cloth which has been dipped in turmeric powder and water. The five lumps of porridge and a little coarse sugar are served in five dishes, and five women whose first husbands are alive are asked to eat the food. On the ninth day five sorts of grain, Indian millet, *togari* Cajanus indicus, *hesru* Phaseolus mungo, wheat, and *madki* Phaseolus aconotifolius are boiled together and seasoned in a little oil, and five women whose first husbands are alive are called and fed

Chapter III. Population.

Depressed Classes.

Holayás.

with Indian millet gruel and coarse sugar. The women lay the child in a cradle and sing. On the twenty-ninth day the child is taken to the temple of their goddess Udchava and is laid before the idol. The *pujári* or ministrant cuts a betel leaf in the shape of a pair of scissors, and with them goes through the form of cutting the child's hair whether it is a boy or a girl. They ask the ministrant to find from the goddess what name should be given to the child. The ministrant consults the goddess and sits quiet for a while. He then suddenly utters a name and that name is given to the child. Flowers, turmeric, and redpowder are laid before the goddess and all go home. Next day or on some future day the hair on the child's head is cut and no further ceremony is performed till marriage. When a marriage is settled, the bride is given a dowry of £2 (Rs. 20) and sugar and betel are handed among her friends and relations. On the wedding day the bride's party go to the bridegroom's. If the bride is of age she goes walking; if she is not of age she is taken on a bullock. As they draw near the boundary of the bridegroom's village his party go and meet them with two plates, one with lighted lamps and the other with burning incense. Both plates are waved round the bride and her party. The bride's party also wave lamps and incense round the bridegroom's party and they come together to the bridegroom's. The bride and bridegroom are seated in the marriage shed on a blanket, a Chelvádi or Lingáyat emblem-bearer repeats marriage-verses, throws red rice on the bride and bridegroom, and ties the lucky thread round the bride's neck. A feast is given to friends and relations and the ceremony is over. When a girl comes of age she is made to sit by herself for three days and is fed on boiled rice mixed with cocoa-kernel scraping and coarse sugar. On the fourth day she is taken to a *bábhul* tree and made to touch it with her right hand. She then comes home, bathes, and is purified. When a married person dies the body is carried sitting in a strong cloth to the burial ground and placed in the grave. When it is seated in the grave the Chelvádi or Lingáyat emblem-bearer washes its face, rubs it with white ashes, puts a small piece of gold worth 1½*d.* (1 *a.*) into its mouth, and fills the pit with earth. The body of a Basavi or female devotee is buried with the same rites as the body of a married woman. The unmarried dead are taken to the grave in a lying not in a sitting posture and buried without washing the face, applying white ashes, or putting a piece of gold in the mouth. After a birth or a death the family are impure for eleven days. When a Holaya has one or more sons, besides daughters, he gives his daughters in marriage to proper bridegrooms. When he has no sons he makes one of his daughters a Basavi and keeps her in his house to look after him. To make a Holaya girl a Basavi, on a lucky day the girl is taken to the temple of the goddess Udchava with flowers, cocoanuts, and betelnuts and leaves. The *pujári* or ministrant of the goddess worships the idol, ties a lucky thread of gold and glass beads round the girl's neck, rubs her brow with white cowdung ashes, and tells her that she has been made a Basavi and from that day is free to act the courtezan. From that day she maintains her parents and attends on the idol on great days and drives off the flies from the idol with a fan. After the death of her parents she inherits their property.

and her daughters are given in marriage into good families. The Holayas are bound together as a body. Their social disputes are settled by their headman, the Chelvádi, and some leading men of the caste, and any one who disobeys their decision is driven out. Caste authority is steady among them. They do not send their children to school, take to no new pursuits, and are a steady class.

Potrájás.

Potrájás or Buffalo Kings, are a class of Holayas. The story of the origin of their name is that their ancestor, in the disguise of a Bráhman, became the husband of Dayamava an incarnation of the great goddess Lakshmi. They lived together for several years and had children. At Dayamava's request the Holaya brought his mother to their house. As they were eating some of Dayamava's sweetmeats the mother said to the son, How like this is to a roasted buffalo tongue. Dayamava finding how she had been deceived and degraded, burnt her house, slew her children, and pursuing her husband who had taken the form of a buffalo killed him. The descendants of the husband are called Potrájás that is Buffalo Kings. They are a small body and are found in only a few villages. On Dayamava's fairs which last for eight days the Potrájás are sent for. On one of the eight days, several male buffaloes representing the Holaya who married Dayamava and a number of sheep representing his children are slaughtered before the deity. The officiating Potrája tears open the throat of a lamb with his teeth, and drinks its blood. On the last day of the fair, in a state of stark nakedness, he carries cooked rice on his head all round the village, throwing away a little, and slaughtering a sheep at each of its corners. On his return he receives a large share of the slaughtered buffaloes and sheep.[1] In other respects Potrajás do not differ from Holayas.

Kotegárs.

Kotegárs are returned as numbering about 1162, and as found in Dhárwár, Bankápur, Hángal, Karajgi, and Ránebennur. They generally live in the outskirts of towns or villages. They speak impure Kánarese. The names in common use among men are Chanjiváppa, Hanmáppa, and Ninga; and among women Nili and Santangi. They have no surnames and no divisions. They are like Holayas, dark strong and muscular. They live in small dirty and ill-cared for straw huts. Their daily food is Indian millet bread, Indian millet gruel, and a few of the poorest vegetables, and even these they get by begging. They eat all animal food and drink all intoxicating liquors. The men wear a loin and shouldercloth, a headscarf, and a blanket. The women wear a robe without passing the skirt between the legs. They are idle dirty and quarrelsome. Their main calling is begging, and they occasionally work for hire. As a caste they rank with Holayas and Mádigárs. As they live by begging their food costs them almost nothing. They have no spare dress. A birth costs them about 1½*d.* (1 *a.*), a marriage about £2 (Rs. 20), and a girl's coming of age, a pregnancy, and a death nothing. They have no family gods and no priests. They do not respect Bráhmans, Lingáyats, or other priests, and do not call

[1] A detailed account of these village rites is given in Appendix A.

Chapter III. Population. Depressed Classes. *Kotegárs.*

them to conduct their marriages. They act as their own priests during their ceremonies. They have no spiritual teacher and no holidays. They believe in sorcery, witchcraft, and soothsaying. When afflicted with any disease or misfortune they go to a Lingáyat priest in the village of Kutnasanahalli in Hángal and ask his advice. He gives them an enchanted lemon to eat and some ashes to rub over their body, and the Kotegárs believe that eating the lemon and rubbing the ashes remove their sickness and other misfortunes. In their marriages the bride and bridegroom are seated on a blanket spread on a raised seat. The caste people meet and call in a loud voice *Dhari yeritu may* that is The marriage has taken place. A few grains of yellow rice are thrown over the bride and bridegroom, a caste dinner is given, and the ceremony is over. The dead are buried and no funeral ceremonies are observed. They are bound together as a body, and their social disputes are settled by men of their caste. Caste authority is said to be growing weaker. They do not send their children to school, take to no new pursuits, and on the whole are a falling class.

Mádigárs.

Ma'diga'rs or **Ma'ngs** are returned as numbering about 27,500 and as found all over the district. They do all the leather work required for field purposes, and, in return, are allowed to take away all cattle that may die in husbandmen's houses and receive gifts of grain during harvest time. They generally live on the outskirts of villages and towns. Their home speech is Kánarese. The names is common use among men are Durgáppa, Fakiráppa, Hanmáppa, and Yella; and among women Dayamava, Durgava, Lingava, and Yellava. They have no surnames, and are known by the names of the towns and villages in which they live. They have two divisions Mádigárs and Asádarus. They are strong, dark, and ugly. They live in dirty ill-cared for flat-roofed houses with walls of mud and sun-burnt brick. They are great eaters but bad cooks. They eat the flesh even of dead cattle, and are excessively fond of intoxicating drinks. The men dress in a loin and shouldercloth, a coat, a headscarf, and a blanket; and the women in a robe and a bodice without passing the skirt of the robe between their feet. They use local hand-woven cloth. The men wear ear and finger rings and waistchains, and the women ear and nose rings and silver armlets. They are hardworking, but dirty, dishonest, quarrelsome, and ill-behaved. Their main calling is working in leather. They work from morning till evening except two hours for meals and a midday rest. The articles they make are always in good demand, but their intemperance and the large sums they spend on marriage and other ceremonies keep most of them in debt. A family of five spends about 12*s.* (Rs. 6) a month on food. A house costs them about £2 10*s.* (Rs. 25) to build, and the value of their house goods is about £1 (Rs. 10). A marriage costs them about £6 (Rs. 60), and a death about 6*s.* (Rs. 3). They are religious. Their family gods are Mailar and Hanmant, and their family goddesses are Dayamava, Durgava, and Yellava. Their chief holidays are *Holihunvi* and *Ugádi* in March-April, *Nágpanchami* in August-September, *Dasara* in October-November, and *Diváli* in November. They have no *guru* or

spiritual teacher. They profess not to believe in sorcery, witchcraft, or soothsaying. On the fifth day after a birth, a feast is given to friends and relations, and on the seventh day the child is named and cradled. No other ceremony is performed till marriage. When a marriage is settled they ask the village astrologer to find out a lucky day, and give him a small present for his trouble. On the lucky day the bride and bridegroom are seated on a low wooden stool, a thread is passed five times round them, they are rubbed with oil and turmeric and are bathed. The ends of their robes are tied together, they are seated on rice spread on a raised seat, a piece of cloth is held between them, and grains of red rice are thrown over them. A large dish filled with food and sweet eatables is brought, and the bride and bridegroom and five other women whose first husbands are alive are made to sit near the dish and eat together out of it. The bride and bridegroom are taken on horseback to the temple of their family goddess, where they worship the goddess and return home. Next day a feast is given to men of the caste and the ceremony is over. The dead are either burnt or buried, and on the fourth day after death a sheep is killed, its flesh is offered to the spirit of the dead, and a feast is given to men of the caste. Social disputes are settled by a majority of caste people, and any one who disobeys the decision is driven out. They do not send their children to school, take to no new pursuits, and are a steady class.

Asádarus.

Asádarus are a class of Mádigárs who are set apart to dance before and abuse the goddess Dayamava during her fair. When they dance, both men and women wear long, curiously worked, and dirty gowns. The women dance and the men hang large drums round their necks, beat them and make a horrible noise. One of them called Ranigia is supposed to represent the brother of the Holaya who married Dayamava under false pretences and was killed by her. This man stands before the idol, beats his head and chest and shows all signs of grief, and curses and loads the goddess with the vilest abuse. A very few families of this class live scattered over different villages. They are called to the different fairs of Dayamava and Durgava, and are paid for their labour. They eat but do not marry with other Mádigárs.

Mochigárs.

Mochiga'rs, or Shoemakers, are returned as numbering about 220 and as found in Dhárwár and Gadag. They make new shoes for Bráhmans, Lingáyats, and Musalmáns. They do not make sandals, or sit by the road-side and mend shoes, which they say is the work of a Samágár the Kánarese term corresponding to the Maráthi Chámbhár. They do not make ropes or other leather articles used in field work. The names in common use among men are Gangáppa, Gireppa, Nimbána, Sankáppa, and Yelláppa; and among women Ningava, Nilava, Nágava, Takava, and Yellava. They have neither surnames, divisions, nor family stocks. A Mochigár may be known by his dirty clothes and oily face. The women are still more dirty and ugly. In size, shape, and strength Mochigárs are like Mádigárs or Samagárs. They are black-skinned and their expression is dreamy. They speak an incorrect and indistinct

Chapter III. Population.

Depressed Classes.

Mochigárs.

Kánarese. They are dirty in their habits; idle, and quarrelsome. Most live in dirty, untidy, flat-roofed houses. They keep cows sheep buffaloes and other domestic animals. They are great eaters but not good cooks. Besides grain they eat animal food especially on holidays. They eat the flesh of hare, deer, and sheep which have been killed by the Musalmán Mulla. They never eat beef, pork, or the flesh of animals which have died a natural death. They are extremely fond of intoxicating drinks. The men wear a loin and shouldercloth, a jacket, and a headscarf; and the women a robe and bodice. Their holiday dress does not differ from their every-day dress either in form or material, and they have no store of clothes either for daily use or for special occasions. The men wear a lock of hair on the crown of their head. The women either tie the hair in knots or wear it in braids. The men wear brass ear and finger rings and silver waistchains. The women wear silver armlets, waistbands, and earrings, and a gold nose-pin called *mugti*. Their main calling is to sew new shoes and weave coarse cloth. Their women help in their work. Their craft is flourishing as both their shoes and their cloth are in great demand. In spite of this they are in debt. Their caste position is low, though they hold themselves higher than Holayas, Samágárs, and Mádigárs, and do not eat from their hands. They eat from the hands of Bráhmans, Lingáyats, Maráthás, Jains, and other high classes but not from any low class Hindus, Musalmáns, or Christians. Almost all classes hold aloof from Mochigárs. Except at harvest time when they take to field work the Mochigárs work at shoe-making and weaving. They keep the regular Hindu holidays. A family of five spends 14*s*. to 16*s*. (Rs. 7 - 8) a month on food and £1 10*s*. (Rs. 15) a year on dress. A birth costs about 8*s*. (Rs. 4), a marriage about £10 (Rs. 100), a girl's coming of age about 4*s*. (Rs. 2), a pregnancy about 12*s*. (Rs. 6), and a death about 8*s*. (Rs. 4). Their chief house god is Basavana. They respect Bráhmans and call them to their marriages, but have no family priests. They make pilgrimages to the shrines of Máhámálesha near Bádámi in South Bijápur and of Gonepa at Homigi on the frontier of the Madras Presidency. Their spiritual teacher is a Lingáyat priest, to whom they show great respect when he visits their villages. The teacher in return blesses them and prays for their welfare. They believe in sorcery, witchcraft, and soothsaying. Their special ceremonies are putting a new-born child into the cradle, marriage, a girl's coming of age, pregnancy, and death. On the thirteenth day after a birth a few friends are called and the child is laid in the cradle and named, and friends and relations are feasted. The impurity caused by a birth or a death lasts thirteen days. Bráhmans are called to their marriages, repeat verses, and throw red rice on the bride and bridegroom, and in return are paid 2*s*. to 10*s*. (Rs. 1 - 5). The other ceremonies of rubbing the bride and bridegroom with turmeric, tying on the marriage coronet or *báshing* and the chaplet of flowers, and giving feasts are the same as among other low classes. When a girl comes of age she is made to sit by herself for four days. On the fourth day she is anointed and bathed and on the same day or

on some future day she is sent to live with her husband. They bury their dead and give the usual funeral feasts to friends and relations. Child and widow marriage and polygamy are practised, and polyandry is unknown. They divorce their wives for adultery and divorced women remarry. The Mochigárs have their own barbers, as ordinary barbers will not shave them. They are bound together by a strong caste feeling, minor disputes are settled by caste people, and more serious questions are referred to the Lingáyat teacher Sidayanavaru who lives at Sirsangi near Rámdurg. If his decision is not obeyed the teacher puts the offender out of caste by issuing an order to the caste people to hold aloof from him. If the teacher is paid a small sum as a fine he drops cowdung ashes and holy water into the offender's mouth and allows him to come back. Caste authority is strong and steady among them. They do not send their children to school, and take to no new pursuits; still they are a rising class.

Mochigárs.

Samaga'rs or **Cha'mbha'rs**, are returned as numbering about 2500 and as found scattered all over the district. They generally live on the outskirts of towns and villages. The names in common use among men are Devana, Dhankara, Dyámana, and Fakiráppa; and among women Bálava, Nágava, Ránava, Shankarava, and Yellava. Their only surnames are place names. The names of their gods are Hanumán, Virabhadra, and Basavána. They have neither divisions nor family stocks. They speak impure Kánarese. Samagárs are dirty, ugly, and like Holayas and Mádigárs. They are quarrelsome, drunken, and untruthful. Their main calling is to make shoes and sandals and to mend old shoes. They tan the skin of sheep, but not of cows or of buffaloes. They earn about 6*d.* (4 *as.*) a day. Their craft is steady. They are perhaps the lowest of local Hindus still they do not eat from the hands of Jingars, barbers, Holayas, or Kotegars. Their busy seasons are *Holi-hunvi* in March-April, *Nágpanchami* in August-September, and *Dasara* in October-November. During the rainy season they have little to do. They keep the leading Hindu holidays. A family of five spend about 16*s.* (Rs. 8) a month on food and £1 (Rs. 10) a year on clothes. A house costs about £5 (Rs. 50) to build and 1*s.* (8 *as.*) a month to rent. A birth costs about 4*s.* (Rs. 2), a girl's marriage about £2 (Rs. 20), and a boy's £2 8*s.* (Rs. 24), on account of the girl's dowry, a girl's coming of age, and a pregnancy about 6*s.* (Rs. 3) each, and a death about 8*s.* (Rs. 4). They are religious and respect both Bráhmans and Lingáyats. They call Bráhmans to conduct their marriages, and Lingáyats to conduct their funerals. They worship both Bráhman and Lingáyat gods and keep the leading Hindu holidays. They make pilgrimages to the shrine of Yellamma, who is represented as a woman sitting on a raised seat with weapons in her hands. They have few ceremonies except at marriages and deaths. Child and widow marriage, polygamy, and divorce are allowed, but not polyandry. They are bound together by a strong caste feeling. Social disputes are settled by men of the caste. They do not send their boys or girls to school, take to no new pursuits, and are a steady class.

Samagárs.